VINDICATION
OF THE
Religious Assemblies
Of the Peaceable People, called,
QUAKERS,
And the MANNER thereof
VVarranted & Justified
BY THE
LITURGY
OF THE
Church of England,

And clearly Proved to be according to the Holy SCRIPTURES, and agreeable to the Practice of the Primitive CHRISTIANS, consequently

Not Unlawful, nor justly Punishable.

Obad. vers. 10. *For thy Violence against thy Brother* Jacob, *Shame shall cover thee, &c.*

Vers. 13. ——*Thou shouldst not have laid hands on their Substance in the day of their Calamity.*

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Sect. IV.

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The Concluſion.

Containing a Diſtinction between a Spiritual and a Literal Devotion, and which is moſt Excellent; and the words of the Act, 22 Car. 2. [In OTHER manner than according to the Liturgy and Practice of the Church of *England*] *further conſidered. Alſo a familiar and amicable Expoſtulation with our Adverſaries, about the Inconſiſtency of their Practice and the Liturgy, in thoſe very caſes wherein we ſuffer by them.*

A Sober Vindication of the Religious Assemblies of the peaceable People commonly call'd *Quakers*.

SECTION I.

The Religious Assemblies of the said peaceable People, both in respect to the Circumstance of Place, Number of Persons meeting, and the Religious exercise it self, in the Matter, Manner and Pretence thereof, warranted and justified according to the Liturgy of the Church of England, *and by the holy Scriptures referred unto in many pertinent and plain Instances.*

WE, the persecuteed and oppressed People aforesaid, do solemnly aver, That we are not conscious to our selves of being concerned in any Meeting or Assembly, under any pretence of any other Exercise of Religion, than such *Pretence* and *Exercise* as even the Liturgy of the Church of *England* doth manifestly warrant and allow, both in respect to the Circumstance of Place, Number, and Manner of Exercise, and consequently not obnoxious to the Law, nor justly punishable by the Conventicle Act of the 22 *Car.* 2. For,

1*st*. We *Pretend*, and that in all Sincerity to Almighty God, (there being a *True Pretence* as well as a *false*) That 'tis our real Duty to obey the Word of God, and to follow the Commands of our Lord Jesus Christ, and Religious Examples of his faithful Followers, recorded in the holy Scriptures.

2*dly*. We *Pretend* it our bounden Duty to assemble together to Worship God in Spirit, with Prayers and Supplications, and Praises to him, after the same manner as the Primitive Christians in Christs and his Apostles days did, whether in Houses or other places.

3*dly*. We *Pretend* and profeſs it alſo Lawful, and that 'tis according to the Liturgy of the Church of *England*, that when we are ſo met, there ought to be a Liberty of Exhortation, Prophecying and Miniſtring one to another, for mutual Edification in true Faith, and Love, according to the Ability and Gifts given us of God, and that without Reſpect of Perſons.

4*thly*. And That no Perſon whatſoever ought to quench, ſtop or hide (or hinder the Exerciſe of) any of theſe Evangelical Gifts that Chriſt beſtows upon his Servants for their own and others good.

Although the Liturgy of the Church of *England* adds nothing to the Authority of the holy Scriptures, being of divine Authority and Credit, yet ſeeing the ſaid Liturgy is made that rule or meaſure of Religious Exerciſe, unto which the ſaid Act againſt Conventicles refers matter of fact to be adjudged, 'tis rational and meet to ſhew how far the Liturgy refers to the holy Scripture for Practice, and how far they concur, and we are warranted by each joyntly; for which, obſerve Inſtances.

For Obedience to the holy Word and Commands of God.

On St. Peter's day, the Col.

"Almighty God, make, we beſeech thee, the People to "follow the ſame (i. e. *thy holy Word*) that they may receive "the Crown of Everlaſting Glory, *&c.*

1 Sunday after Trin. Coll.

"Grant us the help of thy Grace, that in keeping thy "Commandments we may pleaſe thee, both in Will and "Deed, through Jeſus Chriſt our Lord.

For holy Deſires, Hearts ſet to Obey the Commandments.

2 Col. at Evening Prayer.

"O God, from whom all holy Deſires, all good Counſels, "and all juſt Works do proceed, give unto thy Servants that "Peace which the World cannot give, that both our hearts "may be ſet to obey thy Commandments; and alſo that by "thee we being defended from the fear of our Enemies, *&c.*

For

For Love Charity, New-Life, following Gods Commandments, &c.

"You that do truly and earneſtly Repent you of your "ſins, and be in Love and Charity with your Neighbours, "and intend to lead a new Life, following the Command-"ments of God, and walking from hence-forth in his holy "Wayes, *&c.* Commun. to the Receivers.

For Aſſembling, and mutual Exhortation.

"Let us conſider one another, to provoke unto Love, and "to good Works, not forſaking the Aſſembling of our "ſelves together, as the manner of ſome is; but let "us exhort one another, and that ſo much the more, "becauſe ye ſee the day approaching. On Good-Friday, Epiſt. Heb. 10.24,25 cited in the Liturgy.

A Meeting of one hundred and twenty Perſons.

"In thoſe days *Peter* ſtood up in the midſt of the Diſci-"ples, *&c.* the Number of their Names that were together "were about one hundred and twenty. To which add, in "an upper Room, *verſe* 13. where they continued with one "accord in Prayer and Supplication, *v.* 14. On St. Matthias day, Acts 1. 15. cited.

For freedom of Miniſtring by the Gift received.

"As every man hath received the Gift, even ſo miniſter "the ſame one to another, as good Stewards of the manifold "Grace of God: if any man ſpeak, let him ſpeak as the "Oracle of God: if any man miniſter, let him do it as of the "Ability which God giveth, that God in all things may be "glorified through Jeſus Chriſt. Sund. after Aſcention day, Epiſt. 1 Pet. 4. 10. cited.

For the Liberty of Prophecy, Miniſtring, Teaching by the Spiritual Gifts, &c.

"Having then Gifts differing, according to the Grace "given to us, whether Prophecy, let us Prophecy according "to the Proportion of Faith; or Miniſtry, let us wait on 1 Sunday after Epiphan. Epiſt. Rom. 12.

"our Miniſtring; or he that teacheth, on Teaching; or he "that exhorteth, on Exhortation; he that giveth, let him "do it with Simplicity.

Of Gifts for the Miniſtry by Chriſt Jeſus.

On St. *Mark's* day, Epiſt'e, Ephes 4 7.

"To every one of us is given Grace, according to the "Meaſure of the Gift of Chriſt; wherefore he ſaid, when "he went up on high, he led Captivity captive, and gave "Gifts to men; and the very ſame made ſome Apoſtles, "ſome Prophets, ſome Evangeliſts, ſome Poſtors, ſome "Teachers, for the perfecting of the Saints, for the work "of the Miniſtry, &c.

For Utterance, Knowledge, Gifts by the Grace of God and Jeſus Chriſt.

19 Sund. after Trin Epiſt. 1 Cor. 1. 4.

"I thank my God always on your behalf for the Grace "that is given you by Jeſus Chriſt, that in every thing ye "are enriched by him in all Utterance, and in all Know- "ledge, even as the Teſtimony of Chriſt was confirmed in "you; ſo that ye come behind in no Gift, waiting for the "coming of our Lord Jeſus Chriſt, who ſhall alſo confirm "you unto the end, that ye may be blameleſs in the day of "our Lord Jeſus Chriſt

For a Right Judgment in all things by the holy Spirit.

Monday in Whitſun week Collect.

"God, which as at this time didſt teach the hearts of thy "faithful people, by ſending to them the *LIGHT* of thy "*HOLY SPIRIT*; grant us by the ſame Spirit to have a "*Right Judgment in all things*, and ever more to rejoyce in "his holy Comfort, through the Merits of Chriſt Jeſus our "Saviour.

For Speaking as the Spirit gives Utterance.

Whitſun. Epiſt. Acts 2. 1.

"When the day of *Pentecoſt* was fully come, they were "all with one accord in once place, *&c.*—— and they were "all filled with the holy Ghoſt, and began to ſpeak with "other Tongues, *as the Spirit gave them utterance, &c.*

A

A Meeting and Preaching the Gospel at a Dwelling-House.

"Then *Peter* open'd his Mouth and said, *Of a Truth I* On Munday in
"*perceive, that there is no respect of Persons with God, but in all* Whitsun week,
"*People* (or every Nation) *he that feareth him and worketh* Epist. Acts 10.
"*Righteousness, is accepted with him.* 34.

[*Note*; This Preaching was at a Meeting at *Cornelius's* House; see *ibid.* Acts 10. 22, 24, 25.

The Spirit pray'd for by the Church of England.

"Grant us Lord, we beseech thee, the Spirit, to think and 9 Sunday after
"do always such things as be Rightful, that we who cannot Trin. Coll.
"do any thing that is good without thee, may by thee be
"enabled to live according to thy Will, *&c.*

Gods Gift to perform true and laudable Service, confessed.

"Almighty and merciful God, of whose only Gift it 13 Sund after
"cometh, that thy faithful People do unto thee true and Trin. Coll.
"laudible Service: Grant we beseech thee, that we may so
faithfully serve thee in this Life, *&c.*

The holy Spirit again prayed for by the Church England, to direct in ALL THINGS.

"O God, for as much as without thee we are not able to 19 Sund. after
"Please thee, mercifully grant that thy holy Spirit may in Trin. Col.
"*ALL THINGS* direct and rule our Hearts, through Jesus
"Christ our Lord.

"*Priest.* O God, make clean our Hearts within us. } In the Evening
"Answer. *And take not thy holy Spirit from us.* } Prayer.

Christ's Presence promised to them who gather together in his Name; *see* Mat. 18. 20. *see also in the Prayer of S.* Chrysostom, *near the end of the Letany*, viz.

"Almighty God, who hath given us Grace at his time
"to make our common Supplication unto thee, and dost
"promise, that when two or three are gathered together

"in

"in thy Name, thou wilt grant their Requests; fulfill now
"O Lord, the Desires and Petitions of thy Servants, &c.

Grace, Spirit, Godly Motions to be obeyed.

First Sunday in Lent. Col. "O Lord, which for our sakes didst fast forty days and "forty nights, give us Grace to use such Abstinence, that our "Flesh being subdued to the Spirit, we may ever obey thy "Godly Motions in Righteousness and true Holiness, to thy "Honour and Glory, which livest and reignest, &c.

Spirit's Government, Adinistry.

Or Good Friday, 2 Coll. "Almighty and Everlasting God, by whose Spirit the "whole Body of the Church is govern'd and sanctified, "Receive our Supplications and Prayers, which we offer "before thee for all estates of men in thy holy Congregation, "that every Member of the same, in his Vocation and Mi-"nistry, may truly and godly serve thee, through our Lord "Jesus Christ.

For good Desires, continual Help, &c.

After-day, Col. "Almighty God, &c. we humbly beseech thee, that as "by thy special Grace preventing us, thou dost put in our "minds *good Desires*, so by thy *continual Help* we may bring "the same to good Effect, through Jesus Christ our Lord, "who liveth, &c.

Spirit of Truth to lead, &c.

4 Sunday after Easter, Gosp. John 16. 5. "When he is come, (which is the Spirit of Truth) he "will lead you into all Truth.

Holy Ghost to comfort, prayed for by the Church of England.

Sund after Ascension day, Coll. "O God, King of Glory, &c. we beseech thee leave us "not comfortless, but send to us the holy Ghost to comfort "us, and exalt us, &c.

Comforter

Comforter, Spirit of Truth, teſtifie, &c.

"When the Comforter is come, whom I will ſend unto "you, from the Father (even the Spirit of Truth, which "proceedeth from the Father) he ſhall teſtifie of me, and "ye ſhall bear witneſs alſo. The ſame Sun. after Aſcention day the Goſp. John 15. 26.

Commandments, Comforter, Spirit of Truth.

"Jeſus ſaid unto his Diſciples, *If ye love me keep my Com-* "*mandments, and I will pray the Father, and he ſhall give you* "*another Comforter, that he may abide with you forever, even* "*the Spirit of Truth, whom the World cannot receive.* Whitſund. the Goſp. Joh. 14. 15.

Diverſities of Gifts further confeſſed.

"Now their are Diverſities of Gifts, but the ſame Spirit; 10 Sund. after Trin. Epiſt. 1 Cor. 12. 4.
"and there are Differences of Adminiſtrations, but the
"ſame Lord; and there are diverſities of Operations, but
"it is the ſame God who worketh all in all; but the Mani-
"feſtation of the Spirit is given to every man to profit with-
"al; to on is given by the Spirit the Word of Wiſdom;
"to another the Word of Knowledge, by the ſame Spirit;
"to another Faith by the ſame Spirit, *&c.*

Filled with the Spirit.

"Be not drunk with Wine wherein is exceſs, but be ye 20 Sund. after Trin. Epiſt. Ephes 5. 18.
"filled with the Spirit, ſpeaking to your ſelves to Pſalms,
"and Hymns, and Spiritual Songs, *&c.*

Manifold Gifts.

"O Lord God Almighty, who didſt endue thy holy On St Barna-
"Apoſtle *Barnabas* with ſingular Gifts of the holy Ghoſt, bas day, Col.
"leave us not, we beſeech thee, deſtitute of thy manifold
"Gifts, nor yet of Grace, to uſe them alway to thy Honour
"and Glory, through Jeſus Chriſt our Lord,

[*Note*;

[*Note*, By all which, the *Quaker* pretence or profession for divine Inspiration (as well as the Circumstance of Place or Meeting) is warranted].

Give Thanks at all Times and at all Places, &c.

"*Priest*. Let us give Thanks unto our Lord God.
"People Answ. *It is meet and right so to do.*
"*Priest*. It is very meet, right and our bounden
Communion. "Duty, that we should at *all Times*, and *in all Places* give
"Thanks unto thee, O Lord, holy Father, Almighty and
"Everlasting God, ——which art one God, &c.

In a Mountain a Meeting and Preaching.

"Jesus seeing the Multitude, went up into a Mountain,
On All Saints day. Gosp. on Mat. 5. 1. "and when he was set, his Disciples came unto him, and
"he opened his Mouth, and taught them, saying *Blessed are*
"*the poor in Spirit*, &c.

Conclusion. As our Pretence and Profession in these Matters are justifiable by divers Citations of holy Scripture, and places in the said Liturgy, as well as the Mode or Manner of our Religious Exercise itself, so we are satisfied in the sight of God, as to the Reality and Sincerity thereof, and are sure, our Prosecutors and Adversaries cannot disprove us therein. And we presume that no Court of Judicature will assume a Judgment of our inward Sincerity to God, in what we profess and pretend in this case, but only of the outward Pretence, Mode or Manner of what we practise in the overt Act of it; without which, meer Thoughts and inward Intentions are not traversable. Now our Pretentions and Manner of Religious Exercise being proved no other than what the said Liturgy allows, they should not disallow nor punish us for the same, according to the said Act, 22 *Car.* 2.

SECT.

SECT. II.

On the Proposition, viz. *That the Liturgy of the Church of England refers us to the holy Scriptures, and the holy Scriptures to the holy Spirit for Practice in Religion and Worship, and the Exercise thereof in such manner as is according to the Examples of Primitive Christians, without Limitation of Places or Persons. The Worship of God not confin'd to Solomon's Temple, nor Christ's Ministry to men in Orders, but left free to his Servants truly inspired and called.*

'TIs very observable, that King *Edward* the sixth, by prudent Advice was pleased to bear with the Frailty and 'Weakness of his Subjects, who used divers and sundry 'Forms and Fashions of Prayer, Innovations, new Rites, 'Ceremonies, &c. and of his Clemency was content to abstain from Punishment of those that had offended in that 'case; for that he took it, that they did it of a good zeal, &c. as the words of the Statute are. And also, that the Bishops, and other learned men, when they went about to reform the *Mass*, near the beginning of the reign of *K. Edw.* 6. they allowed the holy Scripture the preference, as having as 'well an Eye and respect to the most sincere and pure Christian Religion taught by the *Scripture*, as to the Usages of the 'primitive Church. 'Twas hereupon that they undertook 'to make one Order, Rite and Fashion of common and open 'Prayer, as may be seen in the Statute, 2d and 3d of *Edw.* the 6th. ch. 1.

Let it be also noted, that in the *Order*, how the *Psalter* is appointed to be read, 'tis appointed, 1st. *That the Psalter shall be read through once every Moneth*, as 'tis there in the Psalter, appointed for *Morning and Evening Prayer, &c.*

2dly. That in the *Order*, how the rest of the holy Scripture is appointed to be read, viz. *That the Old Testament is appointed for first Lessons at Morning and Evening Prayer, for the most part thereof will be read every year once, as in the Kalender is appointed.*

3dly. *That the New-Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly*

orderly every year thrice, beſides the Epiſtles *and* Goſpels, *except the* Apocalyps, *&c.* Note, that the end of reading the holy Scriptures was for Practice accordingly; and therefore the Liturgy was never intended to oppoſe the holy Scriptures in Faith or Practice, much leſs to ſtir up Perſecution againſt any in the Life and Practice thereof, as further appears in the Collect for the 2d Sunday in *Advent*, *viz.*

'Bleſſed Lord, which haſt cauſed all holy Scriptures to be 'written for our Learning, grant that we may in ſuch wiſe 'hear them, read, mark and inwardly digeſt them, that by 'Patience and Comfort of thy holy Word, we may embrace 'and ever hold faſt the bleſſed Hope of Everlaſting Life, 'which thou haſt given us in our Saviour Jeſus Chriſt.

The Epiſtle. Rom. 15. 4. *follows.*

'Whatſoever things were written afore time, were writ-'ten for our Learning, that we through Patience and the 'Comfort of the Scriptures might have hope.

Now ſeeing the holy Scripture hath ſuch eſteem and preference, and we referred thereunto for Practice by the Liturgy; it follows, that we proving our Practice of Meeting to Worſhip God, and our Profeſſion or pretence, as to Religious Exerciſe therein, &c. to be according to the holy Scripture, (whether quoted, cited or directed unto in the Liturgy) we are not condemnable by the Liturgy, nor juſtly puniſhable in this caſe; and that's eaſily prov'd. In order to which we further proceed.

For our Religious Aſſemblies or Meetings to Worſhip God, wait on him, pray to him in the Name of the Lord Jeſus, and praiſe him, and edifie one another (without exception of Perſons or Places) and for the Liberty of *Preaching*, *Prophecying*, and *Spiritual Worſhip*, and what we pretend in theſe matters, as the real Intent and end of our Aſſembling, all prov'd to be allow'd by the Liturgy of the Church of *England* and holy Scriptures. Obſerve theſe Inſtances, *viz.*

Pſal. 111. appointed to be read at Morning-prayer, moneth the 23 day. verſ. 1. 'I will give thanks unto the 'Lord with my whole heart, ſecretly among the faithful, and 'in the Congregation.

Pſal. 89. at the Evening-prayer, moneth 17 day. verſ. 5. 'O Lord, the very Heavens ſhall praiſe thy wonderous 'Works, and thy Truth in the Congregation of the Saints.

And

And verſ. 8. 'God is greatly to be feared in the Counſel
'(or Congregation) of the Saints, and to be had in Reve-
'rence of all them that are about him.

John 4. in the 2d Leſſon, to be read at morning prayer in *March* 17. and *July* 16. viz. obſerve, v. 21. 'Jeſus ſaith unto
'her, *Woman, believe me, the hour cometh when ye ſhall neither in*
'*this Mount nor yet at* Jeruſalem *worſhip the Father.* v. 23.
'*But the hour cometh, and now is, when the true Worſhippers ſhall*
'*worſhip the Father in Spirit and in Truth; for the Father ſeek-*
'*eth ſuch to worſhip him.* Verſ. 24. *God is a Spirit, and they*
'*that worſhip him muſt worſhip in Spirit and in Truth.*

Rom. 7. 9. *January* 9. ſecond leſſon, *May* 8. ſecond leſſon, *Sep.* 6. ſecond leſſon, 'But now we are delivered from the
'*Law*, that being dead wherein we were held, that we might
'ſerve in *Newneſs of Spirit*, and not in the *Oldneſs of the Letter*.

And becauſe the circumſtance of *Place* is made our chief Crime, obſerve theſe Inſtances:

Acts 3. in the proper Leſſons at Mattins, on St. *Peter's* day, *Acts* 4. at Even-Song, on St. *James's* day, the ſame likewiſe in *April*, on the 6th & 7th days, for ſecond Leſſon, Morning-Prayer, as alſo *Acts* 5. 12, 16, 18 & 20 chapters are appointed in *April* and *Auguſt* at Morning prayer, 2d Leſſon. In which chapters and Leſſons are theſe Inſtances, viz.

'*Peter* and *John* had a Meeting in *Solomon's Porch*, where
'*Peter* preached, *Acts* 3. 11. to the end. 'And they were
'apprehended and put in hold for teaching the people, and
'preaching through Jeſus the Reſurrection. *Acts* 4. 1, 2, 3.
'Howbeit, many of them which heard the word believed;
'and the Number of men was about *five Thouſand*. 'Where-
'fore they were commanded not to ſpeak at all, nor teach in
'the Name of Jeſus. *Verſ.* 19. But *Peter* and *John* anſwered,
'and ſaid unto them, *Whether it be right in the ſight of*
'*God, to hearken unto you, more than unto God, judge ye.*
Acts 5. 29. Then *Peter* and the other Apoſtles anſwered and
'ſaid, *We ought to obey God rather than men.* Verſ. 42. And
'in every Houſe they ceaſed not to teach and preach Jeſus
'Chriſt. *Acts* 12. 12. At the Houſe of *Mary* the Mother of
'*John*, many were gathered together praying. Chap. 16.
'14, 40. And at *Lydia's* Houſe there were
'Brethren, to whom *Paul* and *Silas* comfor
'*Paul* entred into certain men's Houſe

'that worshipped God, whose House joyned hard to the Sy-
'nagogue, &c. And *Crispus* the chief Ruler of the Synagogue
'believed on the *Lord*, with all his House; and many of the
'*Corinthians* hearing, believ'd, &c. *Acts* 20. 1. And at *Troas*
'there was a Meeting, where the Disciples came together,
'*Paul* preacht unto them, and continued his Speech until
'Midnight. And there were many Lights in the upper
'Chamber, where they were gathered together, *Vers.* 6, 7, 8.

Mar. 13. *Jan.* 15. 2d lesson, *May* 15. 2d lesson, & *Sept.* 13. 2d lesson, *March* 4. *Febr.* 4. 2d lesson, & *October* 1. 2d lesson, *Luke* 5. *June* 21. 2d lesson.

Observe. *Matth.* 13. 1, 2. 'The same day went Jesus out
'of the house, and sate by the Sea-side, and great Multitudes
'were gathered unto him, so that he went into a Ship and
'sate, and the whole Multitude stood on the Shore, and he
'taught them many things, &c. *Mark* 4. 2. He taught the
'People out of the Ship, *Luke* 5. 3.

Note, our Lord Jesus Christ did not confine his Worship & Ministry to Solomon's Temple.

The Ministry not confined to Men in Orders.

Joel 2. at Mattins, 20th Sunday after *Trinity*, 1st lesson, Evening-prayer, *Sept.* 1. V. 28. 'And it shall come to pass
'afterward, that I will pour out my Spirit upon all flesh, and your
'Sons and your Daughters shall Prophesy, your Old Men shall
'dream Dreams, your Young Men shall see Visions. Vers. 29.
'And also upon the Servants, and upon the Hand-maids in those
'days will I pour out my Spirit. The same likewise testified unto by the Apostle *Peter*, in *Acts* 2. appointed for the 2d lesson, Morning-Prayer, *April* 5. and *August* 4. see *Acts* 2. 17, 18. This was an Evangelical Prophecy, fulfill'd in the Gospel day and Church of Christ. For which further observe the following Instances.

1 *Cor.* 14. appointed for the second lesson at Evening-prayer in *May* 31. & *Sept.* 29. in which are these Instances: *Vers.* 24. But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. *v.* 25. And thus are the secrets of his heart made manifest, and so falling down on his face he will wor-
ship God, and report that God is in you of a truth. *v.* 26.
How is it then, Brethren, when you come together, every
one of you hath a *Psalm*, hath a *Doctrine*, hath a *Tongue*, hath
a *Revelation*, hath an *Interpretation*? Let all things be done

'to

'to Edifying. *v.* 29. Let the *Prophets* ſpeak, two or three, and 'let the other judge. *Verſ.* 30. If any thing be revealed to 'another that ſits by, let the firſt hold his peace. *V.* 31. For 'ye may [ALL] prophecy one by one, that all may learn, 'and all may be comforted. *V.* 32. And the Spirits of the 'Prophets are ſubject to the Prophets. *V.* 33. For God is 'not the Author of Confuſion, but of Peace, as in all the 'Churches of the Saints.'

Now having ſhewn what liberty was allow'd in the primitive Chriſtian Church, for *Prophecying*, *Preaching*, &c. and even from theſe Inſtances of holy Scriptures which are appointed to be read as Leſſons at Morning & Evening-prayer, take two or three Inſtances for *Praying by the holy Spirit*.

Rom. 8. is appointed for the 2d leſſon at Evening-prayer in *Jan.* 9. *May* 9. and *Sept.* 7. *Verſ.* 15. 'For ye have not 'received the Spirit of Bondage again to fear, but ye have 'received the Spirit of Adoption, whereby we cry, *Abba*, '*Father*. *V.* 16. The Spirit it ſelf beareth witneſs with our 'Spirit, that we are the Children of God. *V.* 26. Likewiſe the 'Spirit alſo helpeth our Infirmities; for we know not what 'we ſhould pray for, as we ought, but the Spirit it ſelf maketh 'Interceſſion for us, with Groanings which cannot be ut'tered. *V.* 27. And he that ſearcheth the heart, knoweth 'what is the mind of the Spirit, becauſe he maketh Interceſ'ſion for the Saints, according to the Will of God.

1 *Cor.* 14. appointed for the 2d leſſon at Evening-prayer, *Sept.* 29. *Verſ.* 15. 'I will pray with the Spirit, and I will 'pray with Underſtanding alſo; and I will ſing with the 'Spirit, I will ſing with Underſtanding alſo.

Epheſ. 6. appointed for the 2d leſſon at Evening-prayer, *March* 1. *June* 30. & *October* 26. *V.* 18. Praying always 'with all Prayer and Supplication in the Spirit, and watch'ing thereunto with all Perſeverence and Supplication for 'all Saints.

Col. 3. appointed for the 2d Leſſon at Evening-prayer, *March* 8. *July* 7. & *Nov.* 3. *V.* 16. 'Let the Word of Chriſt 'dwell in you richly, in all Wiſdom, teaching and admo'niſhing one another in *Pſalms*, *Hymns* and *Spiritual Songs*, 'ſinging with Grace in your hearts to the Lord.

Jude Epiſt. 2d leſſon at Evening-prayer, *May* 1. *Sept.* 21. *V.* 20. 'But ye beloved, building up your ſelves on your moſt 'holy

'holy Faith, praying in the *HOLY GHOST*, *Jud.* 21. Keep 'your selves in the Love of God, looking for the Mercy of 'our Lord Jesus Christ unto Eternal Life, *&c.*

Ephes. 5. appointed for the 2d Lesson, Evening-prayer, *Febr.* 28. *June* 28. *October* 25. *Vers.* 18, 19. 'And be not 'drunk with Wine, wherein is Excess, but be filled with 'the Spirit, speaking to your selves in *Psalms*, and *Hymns*, 'and *spiritual Songs*, *&c.*

Observe upon the whole, That we are referred to the holy Scriptures by the Order, for reading them, and by the Liturgy, and that the holy Scriptures refer us to the Spirit of God, and our Lord Jesus Christ, to practise according to the guidance thereof in the Spiritual sincere Worship and Service of the living God.

God's dwelling House and Worship in the Gospel day, not in Solomon's *Temple, nor in Temples made with hands, &c.*

Acts 7. 2d lesson, Morning-prayer, *April* 10. *August* 9. 'V. 47. But *Solomon* built him an house. *v.* 48. Howbeit, the 'most High dwelleth not in Temples made with hands, as 'saith the Prophet. *v.* 49. Heaven is my Throne and Earth 'is my Foot-stool, what House will ye build me, saith the 'Lord? or what is the place of my Rest? *v.* 50. Hath not 'my hand made all these things?

Acts 17. 2 lesson, Morning-prayer, *April* 20. *August* 19. *v.* 24. God that made the World and all things therein, 'seeing that he is Lord of Heaven and Earth, dwelleth not 'in Temples made with hands. *v.* 25. Neither is he wor'shipped with mens hands, as though he needed any thing, 'seeing he giveth to all Life, and Breath, and all things.

Isa. 66. first lesson, Evening-prayer, *Decemb.* 31. *vers.* 1. 'The Heaven is my Throne, and the Earth is my Foot-stool, 'where is the House that ye build unto me? and where is 'the place of my Rest? *v.* 2. For all those things hath mine 'hand made, and all those things have been, saith the Lord; 'but to this man will I look, even to him that is *POOR* and 'of a *CONTRITE SPIRIT*, & *TREMBLETH* at my Word.

To which agreeth

Kings 8. first lesson, Evening-prayer, *April* 30. *v.* 27. 'But will God indeed dwell on the Earth? Behold! the 'Heaven, and Heaven of Heavens cannot contain thee! how 'much less this House that I have builded? *Observe.*

Observe. From all which instances its very evident, that the Dwelling-place, House and Worship of the most high God is not confined to material Temples, or Temples made with hands; but now in his Gospel day his Worship is Spiritual, and his House is Spiritual; see 2 *Cor.* 6. 16. *Heb.* 3. 6. 1 *Pet.* 2. 5.

SECTION III.

Instances out of the Liturgy of the Church of England, *for Love and Peace, against Envy and Strife. For the Fruits of the Spirit, against the Fruits of the Flesh. For the Oppressed, Afflicted and Persecuted for Christs sake, and for Conscience sake towards God, against Persecutors. For Long-suffering, Gentleness, Compassion, Kindness, &c. against Persecution and Cruelty.*

[*Note, That the Scriptures in this 3d Section are mostly transcribed out of the Old* Common-Prayer-Book.]

Morning Prayer.

Minist. 'GIve Peace in our time, O Lord.

'*Answ.* Because there is none other that 'fighteth for us, but only thou, O God.

[Note; *Yet divers of you are Quarrelling, Persecuting and Oppressing us to serve your Church*, &c. *as you pretend.*]

In the Letany.

'We beseech thee to hear us, good Lord. That it may 'please thee to give to all Nations Unity, Peace and Con-'cord. [*But are not you who persecute us for Conscience, making Discord?*]

'We beseech thee, *&c.* That it may please thee to give 'to all thy people encrease of Grace, to hear meekly thy 'Word, and to receive it with pure Affection, and to bring 'forth the Fruits of the Spirit. [*But* Envy *and* Persecution *are Fruits of the Flesh.*]

'That it may please thee to bring into the Way of Truth 'all such as have erred, and are deceived. [*Then not to de-'stroy them.*]

'That it may please thee to succour, help and comfort all 'that be in danger, necessity and tribulation. [*But are not you tribulating your Neighbours for their Consciences?*]

'That it may please thee, *&c.*—to shew thy pity upon all 'Prisoners.

'Prisoners and Captives. [*Whilst you shew none to great Numbers of us in Prisons.*]

'That it may please thee to defend and provide for the 'Fatherless Children and Widdows, and all that be desolate 'and oppressed. [*But are not you making many Fatherless and Widdows, by the long and tedious Imprisonments of Fathers and Husbands?*]

'That it may please thee to forgive our Enemies, Persecutors and Slanderers, and to turn their hearts. [*What Persecution do you undergo, who are Persecuting, &c?*]

In the Letany. 'O God, merciful Father, that despisest not the *Sighing of a Contrite Heart*, nor the Desire of such as be sorrowful; 'mercifully assist our Prayers that we make before thee in all 'our Troubles and Adversities, whensoever they oppress 'us; and graciously hear us, that those Evils which the craft 'and subtilty of the Devil, or man worketh against us, be 'brought to nought, and by the providence of thy Goodness, 'they may be disperst, that we thy Servants being hurt by 'no Persecutions may evermore give Thanks unto thee, &c. [*A Prayer suiting the Conditions of the Oppressed and Persecuted, but not of Oppressors, &c.*]

On the first Sunday in Advent. *The Epistle, on* Rom. 13.

'Owe nothing to any man, but this, *That ye love one another*; for he that loveth another hath fulfilled the Law. For 'this, *Thou shalt not commit Adultery*; *Thou shalt not Kill*; *Thou 'shalt not Steal*; *Thou shalt not bear false Witness*; *Thou shalt 'not Covet*: And if there be any other Commandment, it is briefly comprehended in this Saying, namely, *Thou shalt 'love thy Neighbour as thy self. Love* worketh no ill to his 'Neighbour, therefore Love is the fulfilling of the Law, &c. '——The Night is far spent, the Day is at hand, let us therefore cast off the Works of Darkness, and let us put on the 'Armour of Light; let us walk honestly, as in the day, not 'in eating and drinking, neither in *Chambering* and *Wantonness*, neither in *Strife* and *Envy*, but put ye on the Lord 'Jesus Christ, and make no provision for the flesh, to fulfill 'the Lust of it. [*But how do you appear in the Life and Practice of these things?*]

On

On St. Stephen's *day, The Collect.*

'Grant us, O Lord, to learn to love our Enemies, by the 'Example of thy Martyr, St *Stephen*, who prayed for his 'Persecutors, to thee, which livest and reignest, &c.

Ibid. The Gospel. Mat. 23.

'Behold, I send you Prophets and wise men, &c. some 'of them ye shall kill and crucifie, and some of them ye shall 'scourge in your Synagogues, and persecute them from City 'to City, that upon you may come all the Righteous Blood 'which hath been shed upon the Earth, from the Blood of 'Righteous *Abel*, unto the Blood of *Zacharias*, *&c.* [*Consider these things, you that walk in the same steps.*]

The second Sunday after Epiphany. The Epistle on Rom. 12. 11, 12, 13.

'——Be kindly affection'd one to another, with Brotherly 'Love, *&c.*——Be fervent in Spirit, *&c*—Rejoyce in hope; 'Be patient in Tribulation, continue in Prayer, distribute 'unto the necessity of the Saints, *&c.*

The 3d Sunday after Epiphany, Epist. Rom. 12. 18, 19.

'If it be possible, as much as lieth in you, *live Peaceably* 'with all men. Dearly beloved, *Avenge not* your selves, but 'rather give place unto Wrath; for it is written, *Vengeance* '*is mine, I will repay, saith the Lord*: Therefore if thine E-'nemy hunger, feed him; if he thirst, give him drink, *&c.*

The 5th Sunday after Epiphany, Epist. Col. 3. 12.

'Put upon you, as the Elect of God, tender Mercy, Kind-'ness, Humbleness of mind, Meekness, Long-suffering, 'Forbearing. [*But are not these awanting among you?*]

The 5th Sunday after Epiphany, Mat. 13. *v.* 24, to 30.

Beginning at *vers.* 27. 'The Servants of the Houshold 'came and said unto him, Sir, didst not thou sow good seed 'in thy Field? from whence then hath it Tares? He said unto 'them, an Enemy hath done this. The Servants said unto 'him, Wilt thou then that we go and gather them up? But 'he said, Nay, lest while ye gather up the Tares, ye root up 'also the Wheat with them, let both grow together until 'the Harvest, *&c.* [*But who are persecuting and destroying for Religion, are busie to pluck up before Harvest.*]

Sexagesima Sunday, Epist. 2 *Cor.* 11. 20.

'For ye suffer if a man bring you unto Bondage, if a man 'devour you, if a man take of you, if a man exalt himself,

'if a man smite you on the face, &c. [*Such Sufferings we undergo from you.*]

Quinquagesima Sunday, Epist. 1 *Cor.* 13. 4.

'Charity (*i. e. Love*) suffereth long, and is kind (*or courteous*) Love envyeth not, Love doth not frowardly, swelleth not, &c.

The first Sunday in Lent, Epist. 2 *Cor.* 6.

'*Let us give none occasion of Evil*, that in our Office be found '*NO FAULT*, but in all things let us behave our selves as 'the Ministers of God, in much Patience, in Afflictions, in 'Necessities, in Anguishes, in Stripes, in Imprisonments, 'in Tumults, in Labours, in Watchings, in Fastings, &c. [*But are such Ministers in these things who are instigating Rulers to imprison us? No sure.*]

The 3d Sunday in Lent, Epist. Ephes. 5. 1.

'Be ye followers of God, as dear Children, and walk in 'Love, even as Christ loved us, and gave himself for us, &c. [*Good Counsel, we wish 'twere more followed.*]

Easter-Even, Epist. 1 *Pet.* 3.

'It is better, if the Will of God be so, that ye suffer for '*Well-doing*, than for Evil-doing; for as much as Christ hath 'once suffered for Sins, &c.

On the 2d Sunday after Easter, Epist. 1 *Pet.* 2.

'This is thank-worthy, if a man for *Conscience* toward 'God endure Grief, and suffer Wrong undeserved, &c. [*But Persecutors for Conscience experience not these things.*]

On Sunday after Ascention day, Gospel, John 15. viz.

'These things have I spoken unto you, that ye should not 'be offended: They shall put you out of the Synagogues, [*in the old Common-Prayer Book it is*, They shall Excommuni-'cate you] yea, the time cometh, that whosoever killeth 'you will think that he doth God service; and these things 'will they do unto you, because they have not known the 'Father nor me. [*Persecutors know not God nor Christ.*]

The 4th Sunday after Trinity, Gospel, Luke 6. 36.

'Be ye merciful, as your heavenly Father is merciful, &c.

The 5th Sunday after Trinity, Epist. 1 *Pet.* 3. 8.

'Be you all of one mind, and of one heart; love as Brethren, be Pitiful, be Courteous, &c.

The 14th Sunday after Trinity, Epist. on Gal. 5. 16.

'Walk in the Spirit, and ye shall not fulfill the Lust of 'the

'the flesh, &c. The deeds (or works) of the flesh are ma-
'nifest, which are these, Adultery, Fornication, Uncleanness, Wantonness, Worshipping of Images, Witchcraft, Hatred, Variance, Wrath, Strife, Seditions, Sects (or Heresies) Envying, Murder, Drunkenness, Gluttony, and such like; of the which I tell you before, as I have told you in times past, that they which commit such things shall not inherit the Kingdom of God. Contrarily, the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faithfulness, Meekness, Temperance; against such there is no Law, &c.

The 19th Sunday after Trinity, Epist. Ephes. 4. &c.

'Grieve not the holy Spirit of God, by whom ye are sealed unto the day of Redemption; let all Bitterness, and Fierceness, and Wrath, and Roaring, and cursed Speaking be put away from you, with all Maliciousness. Be ye courteous one to another, merciful, forgiving one another, even as God for Christs sake hath forgiven you.

The 20th Sunday after Trinity, Gospel, on Mat. 22. &c.

'——And the Remnant took his Servants and entreated them shamefully, and slew them; but when the King heard thereof he was wroth, and sent forth his men of War, and destroyed those Murtherers, and burnt up their City, &c. [*May not this be a warning to all future Ages to forbear Persecution?*]

On St. John Baptists day, the Collect,

'Almighty God, by whose Providence thy Servant *John Baptist* was wonderfully born, and sent to prepare the Way of thy Son, our Saviour, &c.——make us to follow his Doctrine and holy Life, that we may truly Repent according to his preaching, and after his Example constantly speak the Truth boldly, *Rebuke Vice* *, and *patiently suffer for the Truths sake*, through Jesus Christ, *&c.*

* [For which Practice many of us do suffer, so far are some from granting us this liberty to rebuke Vice boldly]

On St. Michael & All-Angels *day, Gospel, Mat.* 18.

'But whoso doth *Offend* one of these little Ones, which believe in me, it were better for him that a Millstone were hanged about his neck, and he drowned in the depth of the Sea, &c.—Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their Angels do always behold the face of my Father which is in Heaven. [Note; *Might not this caution you all to forbear oppressing and per-*

and perſecuting us, who for ought you know may be ſome of thoſe little Ones?]

Simon and Jude, Apoſtles, the Goſpel, Joh. 15.

'This command I you, that ye *LOVE* (or love one ano-'ther) together; if the World hate you, ye know it hated 'me before it hated you. If ye were of the World, the 'World would love his own: Howbeit, becauſe ye are not 'of the World, but I have choſen you out of the World, 'therefore the World *hateth* you, &c.——If they have 'perſecuted me, they will alſo perſecute you, &c.——All 'theſe things will they do unto you for my Name's ſake, 'becauſe they have not known him that ſent me.

All Saints day, the Goſpel, Matt. 5.

'Bleſſed are the merciful, for they ſhall obtain Mercy: 'Bleſſed are they who ſuffer PERSECUTION for Righ-'teouſneſs, for theirs is the Kingdom of Heaven: Bleſſed 'are ye when men Revile you, and Perſecute you, and 'ſhall falſly ſay all manner of Evil-ſaying againſt you for 'my ſake, Rejoyce, &c.

SECT. IV.

The Circumſtances of the Fact and Evidence conſidered, as to the MANNER *of Religious Exerciſe; clearly ſhewing how that both Preachers and Hearers among us, the aforeſaid People, are unconcerned in any* ſuch Fact, *as the Law is provided againſt, being ſtrictly enquired into, according to the expreſs Words of the Statute in that caſe, and the ſeveral Circumſtances therein deſcribed, which* conjunctively *concern the Fact.*

1. CONſidering that Liberty is given to the *Appellant to plead, and make defence upon his Appeal*, 22 Car. 2. And yet,

2. That the Convictions are ſometimes made *in the abſence of the Appellant*, whereby he apprehends himſelf greatly injured, as by a new courſe of procedure, which we conceive to be an undue courſe, not conſiſtant with the common courſe of Juſtice (and conſequently) nor with the Oath of Juſtiecs, requiring equal Juſtice and Right,

viz.

viz. to hear the accuſer and the accuſed Face to Face, before Judgment paſs.

3. That the two credible Witneſſes (ſo called) commonly are Informers, who proſecute and ſwear for their own Intereſts and Gain, *viz.* a third part of the Fines, which procedure appears to us not fair nor legal; for the Act does not aſſign the *Informers* to be *Witneſſes*, they are diſtinguiſhed in the *Act*.

4 That the convicting Juſtice, &c. *ſhall certifie under his and their Hands and Seals, the Evidence upon which the Conviction paſt, with the whole Record thereof, and the ſaid appeal*, &c. 22 *Car.* 2. The Conviction therefore ought to be grounded upon certain Evidence and Proof of the Fact in all its eſſential Circumſtances deſcribed in the ſaid Act. Theſe things conſidered, the Evidence therefore (both by the convicting Juſtice, and the Juſtices of the Quarter-Seſſions, to whom *Appeal* is or may be made) to be examined (and that in the Preſence of both Parties) and compared with the matter of Fact, as 'tis aſſigned and deſcribed with all the Circumſtances thereof in the ſaid Act of Parliament againſt Conventicles.

5. The *Appellant* intended (being an honeſt peaceable man, called a *Quaker*) did not take upon him to Preach or Teach in any *ſuch Conventicle*, as in the ſaid Act is deſcribed, nor is it poſſible (we conceive) really to prove our Aſſemblies, or any of our Meetings *ſuch*, viz. 1ſt, "*A ſeditious Conventicle, that is made up of ſeditious Sectaries, and other diſloyal Perſons, who under pretence of tender Conſciences, have, or may at their Meeting contrive Inſurrections* (as 'tis explained in the Title and Preamble of the *Act*) A practice ever *abhorr'd* (as well as *ſhunn'd*) by us. 2. A Conventicle held under *Colour* or *Pretence* of any exerciſe of Religion in *other manner than according to the Liturgy and Practice of the Church of England*, &c. Wherein are theſe *matters of Fact* and *Circumſtances* included, *viz.* 1ſt, *Sedition, or contrivance of Strife or Rebellion* againſt the Government, tending to Inſurrection or *Inclining* thereto. (But *our Meetings* are no Nurſeries of Rebellion, God, Angels and Men are our Witneſſes.) 2. *Colour* or *Pretence*. 3. *Exerciſe*, or overt act *pretended* or done. 4. *Manner* or *Set-form* of an exerciſe of Religion, that are either *diſagreeing*

ing with, or *contrary* to the Liturgy, or disallowed by it; and this is made as relating unto the People met, and implies some *Set form* of *Praying* or *Singing*, *Reading*, &c. "*And* "*that of other manner and form than is mentioned in the Book of* "*Common-Prayer*, *as the using other Rites*, *Ceremonies*, *Order*, "*Form*, *Mattins*, *Even-Songs*, *or other open and set Prayers*, "*than are used and set forth in the said Book of Common-Prayer*, as the matter is explained at large in the Statute of 2 & 3 *Ed.* 6. c. 1. & 1 *Eliz.* c. 2. But Preaching and Teaching in *such Conventicle*, mentioned in 22 *Car.* 2. cannot be proved where there is no *such* Conventicle, *no Set-Forms*, *no Formal Exercise*, nor *pretence* of Exercise on the People's part, but an inward waiting upon God in Spirit, or silently and seriously hearing his Gospel preacht, which comprehend our case. And none of the precedent Circumstances can be proved against our Assemblies or Meetings, whose Worship is inward and spiritual, known to God only, being outwardly passive, quiet or silent, without *pretence* to any Set-Forms of Prayers, outward Worship, or overt act of Exercise, though one be Preaching, or Teaching, or Praying, *&c.* among them. For the Circumstances of the Conventicle are described as before, but not of the Preacher, how well and sound Doctrine soever he preach, though he preach the Gospel of Peace, and perswade People *to Fear God and Honour the King*; and so preach People out of all seditious Principles and Practices: The Law in this case makes no distinction nor exception about the manner of Preaching, for all Preaching is excluded such Conventicles as the said Act is provided against; and the Preacher (poor honest man) for his preaching the Gospel of Peace, is like to have the hardest measure, and suffer the deepest Fines, if the Meeting where he preaches be adjudged *Seditious* or *Unlawful*. So that what great Proof there is of *such Conventicle*, ought to be enquired, and that upon special matter in evidence of the Fact in all its Circumstances; not general only, that there was an Assembly or Meeting at such a place, and of such a number, and *Preaching* and *Praying* in it, (for both these are in the Church of *England*) but such special Evidence of Fact, as of WHAT was said, done, acted or pretended by the Meeting, to prove that it was SUCH a Meeting or Conventicle as was under *Colour* or

Pretence

Pretence of any (or some) exercise of Religion, in other mode, manner or form than accords (or agrees) with the Liturgy of the Church of *England*: And then what that *Other* manner and exercise was there practised, is to be strictly enquired. For 'tis said, *Every Person who shall take upon him to Preach or Teach in any SUCH Meeting, Assembly or Conventicle, &c.* as is described in the said Act, 22 *Car.* 2. Namely, in *SUCH a Meeting as is met under Colour or Pretence of any exercise of Religion, in other manner then according to the Liturgy*, &c. (as before) Such *colour* and *pretence* is imputed by the said Act to the *Conventicle only*, and not to the Preacher; and the Conventicle for that cause fineable distinct from the Preacher, to wit, 5 *s.* or 10 *s.* a Person, the case and forfeiture of the Preacher being distinct in another Clause, viz. *Every Person who shall take upon him to Preach or Teach in any SUCH Conventicle, being Lawfully convicted, shall forfeit the sum of* 20 l. *for the first Offence; and* 40 l. *for the Second.* Note, that here's no exception nor Circumstances instanced relating to the Preacher. 'Tis not said, if he preach *Sedition*, † or contrary to the *Liturgy* & Practice of the Church of *England*; but if he Preach at all, how well soever, though it be the Peaceable Gospel from Heaven, if it be in SUCH Conventicle, as is described by the said Act, 'tis that makes the Offence, and the Preacher (poor man) is liable to be deeply fined, as before. And therefore we Request all Justices concerned, to whom Information is given against our Meetings, to enquire of our Prosecutors (and that before our Faces) What other manner of Religious Exercise did any of these our *Assemblies pretend* or *practise*, that's really contrary to the Liturgy of the Church of *England*? Or what did the Meeting *pretend*, *do* or *exercise* in Religion, that can rationally be adjudged the said Liturgy allows not of? And it being not *Omission*, but *Commission* of some contrary Fact or Exercise which the said *Act* condemns. Now where the Meeting is wholly passive, or silent, what fact or overt act can possibly be proved against it? We *Profess* or *Pretend* the Worship of God in Spirit and Truth, above all Forms and Prescriptions of men, and we know *no Law* that condemns the pretence of such Worship, or Religious Exercise as in Spirit and Truth, but are sure the Liturgy in many

† Blessed be God, no Seditious Preaching can be proved against us, or our Meetings; the Gospel of Peace is truly preached among us, by Christ Jesus the Prince of Peace, and his Witnesses.

many places allows and requires it, as is fully evinced before, in the first and second *Section* of this Treatise, although *any other Manner* or set-form of Liturgy, Book of Common-prayer, saying or singing Mass, than is according to the Liturgy of the Church of *England*, be not allowed, as appears by the said Statutes, 2 & 3 *Edw.* 6. c. 1. & 1 *Eliz.* c. 2. Yet still, this prohibits not the *Pretence* or Profession of *Spiritual Worship*, *Praying by the Spirit of Christ*, *Worshipping God in Spirit*, *serving him in newness of Spirit*, *by his Gift and Grace in our Hearts*; for all this the Liturgy allows and warrants; *The holy Spirit*, *the Gift*, *the Grace of God*, *the Light of Christ*, *&c.* for this purpose is pray'd for in several *Collects* (as well as testified unto in several Epistles, and more fully in several Scriptures, ordered to be read) as in the 9th Sunday after *Trinity*, 'Grant, Lord we beseech thee, the Spirit to think 'and do always such things as be rightful. And that for the 13th Sunday after *Trinity*, 'Almighty and merciful God, of 'whose only Gift it cometh, that thy faithful People do unto 'thee true and laudable Service, &c. And that Collect for St. *Barnabas* day, 'O Lord God Almighty, —— leave us not, we 'beseech thee) destitute of thy manifold *GIFTS*, nor yet of 'Grace to use them alway to thy honour and glory, through 'Jesus Christ. And in the Collect or Prayer *for all Conditions of Men*, 'O God, the Creator and Preserver of all Mankind, 'we humbly beseech thee, for *ALL SORTS* and Conditions 'of men, that thou wouldst be pleased to make thy Wayes 'known unto them, thy saving health unto All Nations; 'more especially we pray for the good estate of the Catho-'lick Church, that it may be so guided and governed by thy '*good SPIRIT*, that all who profess and call themselves Chri-'stians may be led into the way of Truth, and hold the Faith 'in unity of Spirit and bond of Peace, *&c.* And the 3d Sunday in *Advent*, Coll. (in the old Common-Prayer Book) 'Lord, we beseech thee give ear to our Prayers, and by thy 'gracious visitation *LIGHTEN* the Darkness of our hearts 'by our Lord Jesus Christ. And 3d Coll. *For Aid against all Perils*, (in both the Old and New Common-Prayer,) 'Lighten our Darkness, we beseech thee, O Lord, and by 'thy great Mercy defend us from all perils and dangers, &c. The 3d Sunday after Easter, the Collect, 'Almighty God, 'which shewest to *All Men* that be in *Error*, the *Light* of thy 'Truth,

'Truth, to the intent that they may return into the way of 'Righteousness, Grant unto all them that are admitted into 'the fellowship of Christs Religion, that they may eschew 'those things that are contrary to their Profession, and fol-'low all such things as are agreeable to the same, &c.

By all which, (with many more Instances, before cited) our pretence to the *holy Spirit*, *Grace*, and *Light within*, and *spiritual Worship*, is plainly allowed by the Liturgy of the *Church of England*. Finally, note, that the said *Conventicle Act* is not made against really worshipping God, nor against pretending to worship God in Spirit, nor against exciting People thereto, nor yet against true and real Religious Exercise it self, for that were impious; therefore the Law-makers were so prudent, as to use the terms UNDER COLOUR OR PRETENCE, whereby is presupposed no *Reality*, but a Formal shew in the exercise pretended, under which to carry on some seditious or evil designs. From which our God, as he has, he will preserve us we doubt not.

The Conclusion.

Containing a distinction between a Spiritual and Literal Devotion, and which is most excellent; and the words of the Act, 22 Car. 2. [In other manner than according to the Liturgy and Practice of the Church of *England*] *further considered. Also a familiar and amicable Expostulation without Adversaries about the Inconsistency of their Practice and the Liturgy, in those very cases wherein we suffer by them; from the precedent Instances out of the holy Scriptures, and the Liturgy of the Church of* England.

1. WE pray you observe, *first*, That there is a *Spiritual* Devotion required in the Liturgy, that is to worship God in *Spirit* and *Truth*; to serve him in *newness of Spirit*, &c. as well as a *Literal*, described, *i. e.* of Confession and Praying (or saying Prayers) after the Priest: And which is most excellent? We hope you who are ingenuous, will conclude the *Spiritual*, especially seeing those Literal *Forms of Divine Service* (as they are term'd) be *in their own Nature indifferent and* † *alterable*, as is confest; for the Spiritual cannot be in its own nature indifferent, being appointed and indispensibly required by our Lord Jesus Christ. And that therefore we are warranted and justified in our performing the *Spiritual Exercise of Religious Worship*, if we omit or observe not all the Literal or Formal Parts, which are confest to be in their own Nature not only things *Indifferent* but *Alterable*, as the *Ceremonies devised by the Wit of Man* are, as is clearly asserted in the Preface (in many Bibles) before the Liturgy.

Some Alterations have been made in the Liturgy it self, since the beginning of King *Edw.* the 6th's reign.

2*dly*, We pray you farther consider, That 'tis not this or that particular Form, Rite or Ceremony, (declared to be in its

its *own Nature indifferent* and *alterable*) which the *Act* of 22 *Car.* 2. condemns the omiſſion of, but ſomething of *Fact* done, ſome *overt Act*, *Exerciſe or Practice*, contrary to (or diſagreeing with) the *Liturgy*, as a Conventicle held *under colour or pretence of any exerciſe of Religion, in other manner than according to the Liturgy*, &c. So that 'tis not Omiſſion, but Commiſſion in this caſe, that the Conventicle Act takes notice of.

3*dly*, Theſe Words of the ſaid Act [*viz. In other manner than* ACCORDING *to the Liturgy and Practice of the Church of England*] require ſuch Exerciſe of Religion as in the manner of it accords with (and is not oppoſite or contrary to) the Liturgy and Practice of the Church of *England*; yet this admits of ſome variety and diverſity of Exerciſe, ſo it be not oppoſite or contrary, and this may be either in ſuch manner of Religious Exerciſe, which in ſubſtance is the ſame, or agrees with the Liturgy, though it be not in all the very ſelf-ſame Words and Formalities, (for many Pariſh-Churches and Chappels have not Organs, &c. yet are not condemned by thoſe that have) or it may be ſuch an exerciſe as either the Liturgy poſſitively requires or allows, this laſt being our caſe. That which the Liturgy either requires, allows or warrants, is not contrary, but according to the Liturgy. But ſuch is our Practice in Religious Worſhip, therefore, *&c.* as is before fully evinced by numerous Inſtances; and 'tis not proper to ſay, that the meer reading the Liturgy, or ſaying Service, is *According* to the Liturgy (or is the real Practice of Divine Service) for that's much like as to ſay the Liturgy is according to it ſelf: But to practice or do what the Liturgy allows or requires, whether in meeting, miniſtring, exhorting one another, or praying, *&c.* as the holy Spirit or Gift of Chriſt helps and directs, this is according to the Liturgy, though they do not Preach or Pray by Book, or ſay Prayers, *&c.* after the Miniſter.

4thly, We dare presume (at least suppose) that none of our Prosecutors or Informers will adventure to prove the contrary against us, or our Assemblies, as that either our *Doctrine*, *Worship*, or any *Religious Exercise* we practice, is *unsound*, *erroneous*, or contrary to *holy Scripture*, and consequently not proceeding from the holy Spirit, or gift of Christ in us.

5thly, And whereas some may object, *But Liturgy and Practice are conjunctive; what say you to the Practice of the Church of England?* We say the Question appears impertinent and superfluous; for is not the Liturgy and holy Scriptures esteemed the Directory, Ground and Rule of the Churches Practice? And if the Liturgy warrants our *Pretence* and *Practice*, as it certainly doth, (as before is fully proved) then where's our Offence? Either the Practice of the said Church is according to the Liturgy, or not; if according, then 'tis sufficient the Liturgy and holy Scriptures warrant ours; if not, then 'tis Hypocrisie to pretend them as a Rule or Ground of your Practice, as well as great Impiety to prosecute or ruin us for pretending and practising what you our Adversaries and Persecutors, profess and pretend, but do not practise. *For any exercise in Religion, as in the manner of it*, where it may be truly said to be *according to the Liturgy & Practice of the Church of England*, must needs be understood of such Religious Exercise, wherein the Liturgy and Practice of the Church do really agree, and are consistent, but that we are not satisfied to take for granted in *All* things, even of Religious Exercise, *&c.* (if never so many seek to impose it on us) for we really think there's an apparent inconsistency even in *some things*, for which we are severely prosecuted, and deeply suffer; and if it be made appear that in these things there is a Contrariety and Inconsistency between the *Liturgy* and your *Practice*; how is it then possible to exercise Religion in the same things according to both?

Now Neighbours, both Ministers and Followers, who are such zealous Church-men, as that you would by severe courses

courſes force us to a ſtrict Conformity, let's briefly and ſummarily expoſtulate the caſe with you upon the Premiſes, by comparing *your Practices* and *your Liturgy* (even in thoſe very Caſes, wherein we ſuffer by you) which we think are ſo inconſiſtent, as that to us they ſeem Irreconcileable, and conſequently Irrational in you to require our ſtrict Conformity to both in all Circumſtances; As

Firſt, In your ſtriving to force us to your Pariſh-Churches, in oppoſition to all other places for aſſembling to worſhip God: The Liturgy requires us to worſhip God without limitation, or exception of places, *viz.* at all Times and in all Places, referring us to thoſe Scriptures which ſhew the end of the outward Temple, and prove the *Chriſtians* Aſſemblies to be ſometimes in Houſes, and other places, (which were not Pariſh-Churches) and *That we are not to forſake the aſſembling of our ſelves together*, as before is fully evinced.

Secondly, In your limitting the Miniſtry, Teaching and Preaching the Goſpel only to men in Orders, as thoſe of the Clergy, whereas the Liturgy not only allows the Liberty (but warrants and requires the Duty) of Miniſtring, Teaching, Preaching, Praying, and mutual Exhortation for Edification, even to every man indued with the holy Spirit and ſpiritual Gifts for thoſe ends and ſervices, and to exhort and build up one another in the moſt holy Faith; and as every Man hath received the Gift, ſo to miniſter: But this you allow not, but proſecute us for the Practice thereof. Oh, Neighbours! how can you and your Liturgy be reconciled herein?

Thirdly, In your urging, and ſtriving to force a ſtrict and literal Conformity; this is to tye us all to Pray by Book, and to ſay and repeat Confeſſions and Prayers after the Prieſt: Whenas the Liturgy requires us to worſhip God in Spirit, and to pray for and by the holy Spirit, and Grace of God, and our Lord Jeſus Chriſt.

Fourthly, In your proſecuting us for *Pretending* to worſhip God in Spirit and Truth, and meeting for that end: Whereas the Liturgy warrants and requires us ſo

to

to worship God in Spirit and Truth, and to serve him not in the oldness of the Letter, but in the newness of the Spirit. But you who are of the Angry sort of the Clergy, and some of your Ridged followers, punish and seek to Ruin us, for the Exercise and Practice of these very things which the Liturgy requires, warrants and justifies. Herein (Neighbours) we think you are both Uncharitable (God forgive you) and your Practice in these very matters, contrary to your Liturgy, and you herein but meer Pretenders to the Service of God, or Divine Service: You do but *Say* Service, but we really *Do* Service; we serve and worship God as we are inwardly perswaded (as knowing, *That whatsoever is not of Faith, is Sin*) and for our really *Doing* Service, you *Sayers* persecute us, and endeavour our Ruin, for which you are accountable to the Righteous Judge of all. However, we Pray for you, that God in mercy would open your Eyes, and incline your Hearts to Repentance, and forgive you. And yet herein we charge not the Church of *England* in general, we do not think all equally Guilty: there are some among you (even of the Clergy also) more Moderate, more Charitable, more Conscientious, and of better Natures and Spirits, than to delight in, or seek their Neighbours ruin or destruction in Persons or Estates, for their tender Consciences towards Almighty God.

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